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Must Remain in
Transcription Room

M 2402

Saturday, May 4, 1974

Music

Sunday, May 5, 1974
Lunch

MR. NYLAND: Well, this is the first tape in the 2400 Series - 2401. You remember that we decided to stop somewhere around 1975 or so. So you see how I can keep my word. But of course at that time, I meant it. I don't know why we continue. But maybe all right, ~~XXXXX~~ don't let's try to solve that problem.

We're changing, as you know, with ~~the~~ this Wednesday, Friday, Monday group. ~~I~~ I listened to ~~Monday~~ Wednesday, I listened to last night also. And I'll try to keep up with it.

You see, there is more possibility for different people to say what they want. They can go to one of the three or they can select their most favorite moderator or the different people who come to that kind of a group, where they dare to speak and not to dare to speak in another ~~XXXXX~~ meeting - but totally it will be a very lovely collection of discussion. The difficulty will be to keep it on a good level and not to allow too much to become philosophy. And still the emphasis should be quite definitely, again and again, on certain principles of Work. Because in one's own application, one is liable to dilute

not only efforts, but also principles. After some time, when one has tasted a little bit from what is meant by 'A-B-C' and veered over to an emotional approach, and feeling a little bit more at home because you don't have to formulate it, you're apt to forget that the principle involved in Work on oneself is an objective one. That is really where Gurdjieff and this way of esoteric knowledge as formulated by him, which is for our life here in the West - European and American - put into certain words and combinations and descriptions, although they may be based on the Tibetan and on a variety of different influences under which Gurdjieff has lived and for which he, over twenty years, spent his time to collect. You remember the statement he did make, that we now wanted to present that in a form for the West, so that we could understand it, not being Orientals. And to take it away a little bit from the Buddhistic or in general, let's say, the Indian philosophies, the Vedas and Upanishads, everything that is in the Mahabbarata, what is ever in the Ramayana, Bhagavad Gita, all the sacred books of the East. The translation of all of that into terminology which we can understand because we are differently brought up and we really, we will not meet the East; that is, we will not become Eastern. We will always remain Western.

You know how difficult it is already for someone who comes from one country and starts to live in another to adapt himself to certain customs and also to be able to speak a language correctly. So how much more, you must understand, that those different things which have become crystallized in an unconscious way, they are not very accessible, how much more difficult it would be to understand them of another race, or another surrounding, or another climate; And that we - 'they', I used, I talking now mostly about Indians, a form of British

Indian - how much more they are used in their ~~lives~~ life to consider their religion, much more than we have done. And it is not a question of a differente between Buddhism or Tibetanism and the Christian religion. I don't think that matters very much. I think the aims are the same, and the understanding of esoteric knowledge is the same. Only the different interpretations of how to reach it and what is most important, I think becomes very important for either one or the other, without saying that one is better than the other. I'm quite certain both are good, but what I want for my life when I am brought up in a Western surrounding and have been thinking in many Western ways, is something that applies to me that I can put that to practice in my life and keep my ~~feet~~ foot - feet on the ground.

And many times I read these things and I hear them and I find in a great deal of those sacred books, and also in the statements of certain gurus, which of course are already among themselves quite different, a tremendous impetus or a desire or something is awakened in one, without any question. But you see, there are many of them. You remember, we've talked about Sri Aurobindo, about Maharshi, about the different people who also have written some books and which are filled with a great deal of wisdom and inspiration. And still then, when we, being brought up on different people, like perhaps some German or French philosopher, or even understanding the church fathers or trying to find out what is the meaning of the Kabalah and the different sacred books for us, partly like the Middle Ages, had a great deal to say, even if the literature was not so much. And then there is a Renaissance, again based on something that was then, at that time, completely different from the past. That all throughout this Western civilization, although it may be able to profit

a great deal by certain essential values which have partly been lost by us, that nevertheless we remain exposed and have crystallized in an unconscious way with an accent on what we call a Western civilization. And it is very difficult for us to become acquainted with something that fundamentally is the same but by expression already from the very beginning, starts to put the emphasis on something different.

The advantage for Gurdjieff is that he never lost sight of what was meant by Objectivity. Because that applies, you might say, to the totality of mankind. Each person on Earth is unconscious. And although there have been great many different people who ~~from a--~~ probably from a cosmological standpoint, have had a great meaning for the maintenance of this kingdom of humans, to maintain themselves and to remind them, Not only messengers from Above, but also certain people which were remarkable and had an influence at their time and even later, sometimes quite lasting - people like Leonardo da Vinci or Abraham Lincoln or Hitler or Bismarck, people of that type which we say: Yes, it's interesting to hear about them. Nevertheless, they ~~have~~ had a function to fulfill. I don't know if you know the name ~~Atavar~~ Avatar - those who have XXXXXXXXXXXXX wisdom to be given to humanity during their lifetime and who, during that particular period, were engaged in formulation (formulation) by means of sometimes of words, sometimes by means of works of art, sometimes just by their living, to indicate that certain forms of esoteric knowledge should not be forgotten.

And that I think is one of the greatest advantages to know about Gurdjieff - that when esoteric knowledge is given, it is completely free from any kind of an interpretation. It is an objective wisdom which is given in the form which has become palatable to us and which we can eat. And mostly, the advantage of Gurdjieff is, that you can use it in your

daily life where it belongs, because it is not something that you just at certain times want to spend some time on; And it is not an esoteric knowledge for which you want to spend thirty-three years as a pupil of a guru and then in the end find out that you still have to work another thirty-three years.

The emphasis of Gurdjieff was always on life itself as represented by man. And how can man develop, and how can he become conscious? And that quite logically, when that is the problem, one is apt to look at that as a principle of existence of esoteric knowledge becoming more and more understood by different man, in that sense then becoming available for the purpose of the maintenance of this knowledge in relation to God. So that then whatever there may be as universal knowledge of a certain kind and spiritually expressed and whatever the concepts may be of that what one believes God to be, that man more and more becomes acquainted with that kind of an aim; And that he has to understand first what he is in ordinary life in order to see what is possible for him; And that then when that possibility starts to exist and he has furthermore the wish of actually becoming a different kind of person in relation to himself as well as in the eyes of the Lord, that then he must know quite exactly what is to be done with his unconsciousness. And more and more a description of the unconscious state in a variety of different ways, of how some people are or perhaps one or two are, and then generalizing about it, as if that applies to the totality of mankind, of course is quite stupid because man is so tremendously different wherever one goes, exactly the same as the leaves of a tree never are alike - not even, I would say, that the blades of grass are alike. They're all different, but they all grow. They all exist. They must exist. But they have a principle of life in them.

And the emphasis of Gurdjieff - to say that life is really the most important part of a person and that that what is formed is really of no particular concern in the beginning, until it has been established that there is a relationship between man and his own life, that then that is a necessity for further growth. So that that what one wants to do with esoteric knowledge is not just a rearranging of certain unconscious concepts, because they will not buy you, as I say many times, buy you any bread in Heaven.

It's necessary to understand what we are; that we exist of course is quite obvious. But also that we have a certain description which applies to us as existing, which is truth. And so if we forget that that truth first has to be understood correctly, in a sense even absolutely, that there is no further questioning about the exactness of that truth about oneself, one does not have enough material to work with if this kind of information about oneself is not sufficient that it can serve as a foundation. So that whatever may be built as the result of contact with an esoteric knowledge in a certain way given with a little bit of understanding or the utilization of certain words which more or less indicate it. Unless that is understood as it actually is and applied to a person as he actually is, that there then, if that is not the case, no building can be made which will withstand the onslaughts of Mother Nature, that is, storm and wind and torrents and unfortunately all the different natural phenomena which happen to destroy a great deal of the fabrications of mankind and even make changes on the Earth itself, that that what then tries to become conscious has to be based on something which is absolutely correct and truthful and cannot be changed anymore. So we will, in our attempts of wanting to Work on ourselves, first to find out what is the kind of block, a kind of building block, which is reliable enough

and which is like a rock which is not to be destroyed that easily, that at least it will continue to exist for one lifetime or another or a certain level of development, as we say, a step higher on a different kind of level than we are;

And that the whole aim which Gurdjieff definitely indicates and illustrates by means of different people he describes, is that there is that search for oneself to find out what one is in reality. And that then many times this question of the form in which it happens to be, that is, what we call an ordinary personality behaving, is really a very small matter, something extremely - as a form, he calls it a slug - not any particular importance. He uses the word, a 'nullity', that is, zero. That means that the man actually does not count as yet because the counting starts with one. Although zero is important as an addition - one plus zero is ten, so it does have some kind of a value, but that zero is only the form.

And the realization that life within a man is that what is really a man, and we talk then about Magnetic Center as the source of that kind of knowledge of oneself, where that knowledge then is truthful because it is not interpreted and there is no possibility of interpreting it because there is not enough material around the Magentic Center to be used even for further constructions of the interpretations. You see, Magnetic Center does not have anything of what we call a feeling or a mind around it. It's exactly the search to find that what is free from one's mind as a thought and what is free from one's feeling as an emotional center, and therefore, although we do call it a center, it is only the certain point in which there is nothing else but existence. And it is acceptance of that existence that we mean by ' to accept oneself', to know that that exists as something existing. And that's about all we start with. That is, we can only start with that if it

is reached.

And the whole question of esoteric knowledge, in whichever form it is given, is to be able to touch that essential essence of anything that is alive, including of course human beings. And if it could be touched at the proper time, that is, at the time which is proper to such a person, and that such a person at that time is willing to be touched and to take that what is this touching for a value that at that moment of being touched there is an absoluteness which is experienced. That is really quite fundamental with Gurdjieff because he starts by talking about that as a necessity in order to understand esoteric knowledge in reality. And that many times, little words that happen to be used, when they don't get defined in the way of, I call it sometimes the non-dimensional entity, that then what is being said in all kind of words will not touch the real knowledge of esotericism.

I think that is one of the most important parts of Gurdjieff's doctrine - that he goes down to that where there is no further possibility of going further, that it is actually that what is essential essence quality of a man, and unless that is touched, there is no possibility of any further return, and if it isn't touched, it remains just a little bit of floating around, with a lot of little words that may sometimes seem a little bit essential, but are very very far removed from that what is the essential essence. I call it sometimes the ' point of no return', simply there is no returning because from any direction you go from Magnetic Center, it's all the same. It is again and again a return to that what is the periphery and one's ordinary life.

And so when one talks about Work, you have to have something that indicates to you that your search is for absolutism. And so when you say "I have an attitude towards Work", it is nothing. That is just a little bit of something that you can call a wish, but it doesn't buy

you anything at all because you don't Work with it. It's only a statement of a certain condition in which you happen to be more or less benevolently interested in, so-called, in Work. But Work is always Work, And it is not an attitude. It must be followed by something else, otherwise it has no value. An attitude disappears. The result of Work can be made permanent. And that's what we're after. You're not going to use your attitudes as a foundation for your Kesdjanian body. And certainly an attitude doesn't give you any building blocks. There is no substance in them. It is just a happy little feeling or a happy little thought, and quite serious, I must-- will admit, but it is of no use when it comes to Work.

And also, those who wish to forget about 'I' are on the wrong road. You see, 'I' is only a concept of Objectivity. It constantly gives a person a direction when that word 'I' is used. It is, as it were, a reminder, so that when you say 'I', you are reminded of your aim. And the aim is Objectivity. The aim is not a reshuffling of ordinary, unconscious feelings. And it doesn't matter if you don't want to use it, provided you are interested in the influences of such objective faculties which could affect you in the right way. But you dannot fall asleep in your emotional state. It is difficult not to wish to talk about emotion, in emotions, about an 'I', but then you have to talk about something else which is of equal importance, That is, you might say, the presence of God. If you want to substitute that instead of an 'I', you are again under the same kind of influence of a principle, a principle which does require, on the part of a human being, to understand himself for whatever he is and whatever he has done and whatever is required of him and the responsibilities which is laid upon him, which is not this child's when you fall asleep and

have a lovely sleep in your emotional field. The world is not built that way when you wish to leave it. You want to have something that can be taken along with you. And that is the only thing that will stay with you, particularly when you make this emotional attitude towards that what is of a higher value in influencing you then to become what you ought to become, or at least a wish for understanding the direction in which you should develop.

Emotions don't get you very far, either. By themselves, they are very lovely and beautiful and they represent a great deal of energy, But the question is always in which direction does the energy go. How can I use that energy for the building of something of myself? And when I talk about building, I talk about something that is more permanent than the physical body. And it is of course constantly in preparation of what is going to happen when the physical body must die under the influence of the conditions of this Earth. The body must die because it is unconscious, And it has no further potentiality. Otherwise, you could use the body and then use that ~~XXXXXXXX~~ simply, as it were, by going up one step with this body, trying to make this body in a different kind of density, so that then it could furnish perhaps the material for a Kesdjanian body. But that is impossible, and you know it. We simply say that the body is as what it is, and there is no chance, not even giving it wings. There is no chance for the changing of the body and making it lighter. As long as we live, it will remain subject to the law of gravity and it will always fall to the ground when it is thrown up into the air, always. We cannot even change the density of our body chemically. What we can

do is to fill it with substance which makes then this body superfluous. But then during the process of filling that - filling the empty spaces of the body, you might say - that then life is transferred to what is being created, and then of course there is no further necessity of having the body around when it has fulfilled its purpose.

So you must understand the reason why a body exists. That is, so that life within a man can exist on Earth , that's all. Life happens to come on the involutionary current and happens to be crystallized out at certain places, of which the Earth is one. At whatever that place now is, it doesn't matter. It is the way life becomes apparent in the crystallization of the matter which is around it - that is, the Earth itself - and it takes on that form belonging to this Earth. So when life has to leave, it leaves the matter for whatever it is. It temporarily occupies it and because it is a crystallization in the ray of creation, it also means that it has a function to fulfill. You might say this involutionary force - if that is a good picture, trying to understand involution and evolution as a form of two forces or currents which can be in equilibrium with each other. They indicate of course an activity in the Universe itself. And the crystallization simply means that that what happens to take place in an involutionary force at a certain time, takes on a form as life, life energy flowing and for certain reasons, crystallizing out in certain parts of the Universe, very much as there are stars crystallizing out in certain parts in the sky; or milky ways still set certain parts, not connected as yet. Although there are of course conditions where the concentration of life is in a definite form so large that we

cannot conceive of it. ~~But~~ And that is simply a potentiality of life, not as yet sent out, for a very definite mission that it has to fulfill. The mission is the maintenance of the Universe as a whole, in which life cannot stand still, because it must remain in activity in order to satisfy the property of eternity. That is the reason the Earth happens to exist and that is the reason mankind was born on Earth, to happen to maintain it.

But together with this birth of mankind, there was also created in man the possibility of seeing why he is on this Earth. And in order to give that substance, it was also foreclosed to him, or it was made known to him, that the secret of his life was dependent on the involutionary force as well as the evolutions, in order to give a balance to man himself. If he were just involutionary, he would go down, as it were, towards the end of the involutionary current and without having any chance of returning. But by the crystallization out in a form, something else was created in him which made him, because of his mind - and this is why it only happened to man. It only can happen to a three centered being. It does not happen to a plant or an animal. They cannot conceive of evolution. But mankind was given a certain reminder that he came from somewhere and that there is a task laid upon him that he has to return to the same place. By place, I mean now a certain condition of an understanding of the omnipresence, which is again an extremely difficult concept to conceive of even, because what would mean a place when it has limitations in the sense that we attach to a certain place and the surrounding of that place. And now when we introduce omnipresence, it has no place than only the totality of everything existing. But nevertheless, this is exactly

the secret that is given to a man, to find out what is meant by this evolutionary force connected with concepts of the 'Omni', as I have said many times - omnipresence, omniscience, omnipotence.- that he has to ponder about such concepts because that pondering will set him free.

You see, this is the task given to man, with a mind: that his mind has to be used for that purpose and not solely for taking care of the crystallization in which he happens to be. This is esoteric knowledge. All the rest is exoteric and mesoteric. Exoteric has to do with the involutionary force; mesoteric has to do with the place where a man is. Esoteric has to do with the possibility of further evolution. And that is why a man is important. That is why some men are indications to remind mankind as a whole of their task. And they are asleep and don't know and don't want to be wakened up unless there is something that starts moving in them and stirs them, that although they may, in dreams, have an idea of travel and to visit all the places in the Universe, they find themselves returning to their body, or waking up out of their sleep and realizing that something has been told to them, and they don't know where the key is.

This is what Gurdjieff tries to tell. He gives the key to open the door. Any kind of esoteric knowledge which may be put in books and is unclear about the key, is not worthy of the name of estoeric knowledge. There is just a little bit, as I call it sometimes, 'piffle in space', nothing whatsoever that has the value. It cannot even lift its head up. It has to stay horizontally and swim a little bit in the water. Fortunately, it is not drowning as yet. It will - such things will not last. That what will last

is the arising of man to wish to stand up in water, in air, in fire, or on this Earth - it doesn't matter. But he wishes, with his head, to understand that secret of the Universe. And then, like God, he find himself unconscious in his mind and he finds himself completely thoughtful, filled with thoughts which have not much use, and a great deal of sawdust which has accumulated in his brain. This is the problem of man: How can he, when he is so unconscious and so filled with ordinary thoughts which have to do just for the maintenance of his own body and his desires of that body and the satisfaction of that body; the satisfaction partly of his feelings; the satisfaction of relationship with people so that he then can continue to wish to exist at the expense of others and not wishing to give up and have a desire for power, for money, and for sex. That is the god-damnedest, horrible, stinking truth. And about that we talk, that the mind at the present time is incapable of understanding these questions in the right way. And that is something that Gurdjieff talks about and tells us, that's why he calls us slugs, because we crawl around, just lifting up one's head a little bit to see in what direction we have to go. That's the reason we talk about perspective. That's the reason we talk about an emotional content of Kesdjanian body which has a function to fulfill - not just fiddling around and loving it and sitting in an emotional state and falling asleep. But an emotional ~~(state)~~ which already takes on a very definite form of a function to be used in time for the possible formation of a Soul body, Because what a man has forgotten is that he should have a Soul; or if he hasn't got one, he has to make one. That's his task, like it or not. The task is to get enough understanding in his brain that he has to Work. And so I say you don't do it by just having a nice little

attitude. And you certainly don't do it either, when you don't dare to use or don't wish to use the word 'I';

Because what is 'I'? The representation of esoteric knowledge, in a nutshell. The quintessence of that what is esotericism, indicating by that that something has to become objectivexy when you are subjective. It's very simple. That everything that exists on this Earth is subjectivity and that there is, fortunately, every once in a while an indication that something else also can exist. As I say, when mankind was crystallized out on this Earth, it was given to him at certain times and sometimes by reminders of others who are-- lived and became messengers from Above, telling him, telling such a man, telling humanity, warning them, prophesying to them, that Objectivity still exists somewhere else and that it is the task of humanity on Earth to understand that it exists, that there is a task to see it well, to see it clearly, to see if it can be noticed first in one's ordinary life and gradually can become aware of, that is, shorn from all earthly interpretations. In the midst of that what is unconscious activity, to see that what is beyond all action in consciousness.

That is our problem. That is why we keep on talking. That is why we want to have more clarity, all the time discussing, never to forget what is the task of Work. If you forget that in your discussions, you are just not hitting the bull's-eye. You just are playing around too much with it. And if you continue for a little while to do that and not wish to change, it is of no use. Your unconsciousness will return, regardless of what you say you make attempts. Your efforts will not have any result whatsoever - as you have to constate when you are honest.

But you see, the simplicity which is there, is not covered up by a great many words. It's already difficult enough for a man to realize that he is crystallized in a sea of unconsciousness and that his boat is not capable even to go from one place to the other without being subject to the wind and the tide. Therefore, Work is put in a very simple form, and as soon as people who are interested in Work start to lose themselves in a variety of different wishes, to describe it from beginning to end, they lose track of the principle and the simplicity of Work. The simplicity is: I have a wish based on the realization of what I am, which I call unconscious, and I don't wish to be that. That's the first statement. The second is: This wish is in the direction of my aim, which indicates that my wish must become objective to myself. That is the second. The third is that no time should elapse between my wish and the actuality of the existence of my 'I'. Logically, when this 'I' is operative and it observes me, nothing of me can remain part of that 'I', because if there was identification of that 'I' with me, I never could become omnipresent. So the requirement is non-identification, and I reach that by a word when I say total acceptance of me at the present time. I say at the present time in order to illustrate what is meant by simultaneity. It only means at the same time. Sometimes I say: at the same time when time becomes timeless. At that moment when no time exists, Meaning by time that that in its concept of time, is subject to its own expression in the form of feeling and thought. That is my time. That is where my unique subjectivity is: in my feelings and my thinking process. And when I eliminate them - that is, when they do not exist or do not influence the observation - that observation

becomes at that moment timeless, and the registration is simultaneous.

It's obvious that acceptance means non-identification, and for that reason, there is no further question about discussions, no more necessity of talking about results, no wish or desire to describe my attempt. And so the simplicity is this: I have a wish to Work, I Work. That's all. I find out information about me. I would start with in this wish with an ordinary consideration of a certain form of being present to me, or sometimes I will say, I would like to see myself. Sometimes I say that I am alive to myself. I see certain things that are taking place. I describe them. I cannot help that because that's the way my mind has been trained, and also that what is being observed, I like. It is my body, it is my personality. I'm identified with it.

Is that it?

Bob Kosut: Yes. (Cassette turned)

MR. NYLAND: So I begin by saying: I see myself. I sit, I walk, I sit down again. I get up again. I see myself, my body. It is doing that. I pour out water in a glass, I drink it. I see my body. I don't think at that moment about impartiality. I just am conscious, you might say, of the fact that I exist. The interpretation of that what is being seen, is of course still unconscious to a great extent - in my description and in my liking. I keep on repeating, many times, seeing myself. I have an idea I wish to Work. I don't know exactly what is meant. I don't understand one percent objectivity, one percent impartiality; hundred percent impartiality, one percent simultaneity; hundred percent simultaneity - I don't understand it. Those are concepts I'm not familiar with. Those are the concepts that are not possible for my mind even to encompass, because it never has been trained to figure or to exist in the moment and record at the

moment or in the present. I have lived always in the future or in the past, and so I continue by living my life. And I say: This is me. I know well enough it is not pure. I know that I interpret. I know that I justify. I know that I want to rationalize. That is my mind. But I keep on saying these things, all the time hoping that it might be a little bit more objective. But I keep on doing this, seeing myself as I am, I say. I wish I could accept myself, that I am. I don't see my life yet. I still see my form in all kind of opportunities there are for me, in all kind of manifestations. This is me, I say. And with me there is a definition of the kind of a person I am, that I am familiar with when I look in the mirror. So I keep on Working in that way, and I think about the possibility of becoming objective or becoming aware, Instead of saying I'm alert and I am alive, I would like to use the word aware, but for awareness, I know I have to be more free than I am. I have to be a little bit more conscious, and a little bit less unconscious. And I keep on telling myself: This is me; this is me; this is me. And I describe myself, and I become familiar with all my manifestations and I keep on repeating them, day after day, until I throw up, so that I'm so familiar with my particular properties, my characteristics, all the different things that are my manifestations belonging to my personality, that I get sick and tired of it sometimes, but I become acquainted with them. And gradually certain things become a habit. I already eliminate my mind. My mind doesn't become--is no longer interested in certain things that can become habitual. Both in my physical body, in my feeling and in my mind, that the mind does not even want to formulate. It's a good step. Now I have to eliminate my feelings. And I continue to see myself, unconsciously, time and time again. And it dawns on me that there is a direction I want to follow -

I want to become free and impartial, and I can only do that when I am so hundred percent familiar with myself that I don't want to describe it anymore and I don't want to have any further feeling about it any longer. When I can do that, there is an objectivity. You understand that? It is a very simple, but long way of reaching objectivity and the concept of awareness and the existence of an 'I'.

And I say: Don't linger too much about the description of an 'I', how it looks, how it functions, how it has to be, what kind of results you will reach. You just live your life and you get results of that kind of knowledge, And you know that that knowledge is not entirely correct, Your fight is to purify that knowledge. That is your 'I'. That is the method. That is the wish to introduce, as much as you can and at times when you really are capable, a little grain of objectivity to be added to your unconscious state; a little bit more light in your mind, not only formulations; a little bit more entry into your heart of that what are other forms of life, to get away from your own self-centeredness. That is a process that will take time. And I say again: You would reach objectivity, only it would take a long time. And now the catalyzer is: I create something that can be of help and I put that catalyzer in this chemical process of being alive and the consideration of myself. That is a chemical process that takes place. My life is being expressed in my body and my eyes and sense organs know that that is happening. That is a chemical process in which food that I have taken in - ordinary air as well as impressions - are digested within me and giving me a mind and a feeling. I say again: It's a chemical process. And it takes time. And I reach maturity and I am free from myself. And I am afraid that I

won't be free and that I won't get mature soon enough and that I might die. This is a consideration why I wish to Work.

So then I try to introduce this catalyzer. The catalyzer, in chemical terms, means a substance which does not take part in the chemical reaction, but only temporarily attaches itself to a certain substance which is there in that process, and then changes the substance into a more active possibility, on account of which the reaction is speeded up and at the end of the reaction, the catalyzer is just as pure as it was in the beginning - a little bit perhaps impure because of impurities, but in general, it is still the same in quantity. Nothing has been used up and nothing has been used in the reaction itself.

The 'I' is that catalyzer. It enters into my ordinary mental and feeling process. And it helps speed up a certain reaction which is indicative or which I determine or define as an aliveness going over into an awareness. That's my chemical reaction. That is what takes place in me when I have impressions which are digested. They form, at the present time, only a sense of aliveness, and I wish now to make that quantity of energy that is available, act and function as awareness. It is a step up because awareness is purer than aliveness. Awareness has a certain quality which aliveness does not have. It has a quality of being able to exist on its own without changes, without being affected by the conditions of my unconsciousness. Try to understand that, because I try to make something permanent because my aliveness is not permanent. Every time I have a thought or a feeling about my aliveness, my aliveness changes. My awareness is not subject to such unconscious chemical processes. It forms a certain objective world, and it belongs to

my 'I'. That 'I', as a catalyzer, functions in making that product - this awareness - and having then made it, the 'I' is no longer needed, and as life, is united with the totality of all catalyzers, which is life in eternity.

And so I advise you: Don't philosophize too much. Just talk about your attempts to see yourself, and introduce gradually, as you feel able, as you feel it is necessary, as you realize that what ought to be done, ought to be done by you and not by someone else, That then, gradually having this in your mind and having it in your feeling, your mind already, because of the presence of that catalyzer, will start to change. And the catalyzer which appears in your feeling will introduce a concept of totality of life existing. This is the perspective that we need, because that, at the end of such perspective, is God. That is what we talk about when we talk about the Universe, about that what are the stars, what are all the different constellations, what are all the different things that we don't know anything about, but which are intriguing - that is what we talk about when we talk about esoteric knowledge; knowledge of one's inner life, knowledge of reality - that's esoteric; knowledge of an understanding of that what is permanent, of that what is absolutely will not change, that can withstand all onslaughts from Mother Nature, including Great Nature, because when it is absolute, it's completely free from anything that can even affect it or influence it. And so we don't forget the aim. I say I'm alive. I don't forget that I would like to be able to say I am aware alive. But at least I start in simplicity. And whenever I now want to talk about such things and want to take off the time, it's quite all right when you must have a little cup of ooffee with you and sip it once

in a while and smoke a cigarette or your pipe and then you can really go to town in philosophy.

But you see, Gurdjieff is not a philosopher. He is a practical man. He tells you that your feet are on the ground and that smoking at certain times is not needed and not always you need a cup of coffee or some glass of beer. There is Work to be done - he says that. You have to be very attentive at times, not to forget that you have to Work hundreds and hundreds of times, because don't forget, the catalyzer may speed it up a little bit, but look at the hunk of unconsciousness that has to be attacked. And your so-called aliveness is so completely identified with oneself and, because of that, so hundred percent unconscious and actually impossible even to make an impression it. It is filled with impressions of unconsciousness.

Many times I've warned you not to talk too much about the things which are not important. They can be used for an elucidation of the conditions in which you happened to be while you sat, while you got up, while you went to the sink to wash the dishes, while you went to the bathroom, while you put on your clothes to go to bed - your pajamas, why perhaps you kneel down in front of your bed to pray, why all these little things do happen in one's ordinary life and that there is more than enough chance to forget about your aliveness and to become aware of such processes which are inherent in the body, just as a movement, as a manifestation of the physical body, without allowing your feelings and your mind to enter into that process. It is a pure process of observation which will give you awareness. It starts with the observation of your body only. Your feeling and your mind have nothing to do with it, than only to give the concept for the wish. The concept is that I wish to observe my physical body. That is what my mind at that moment is asked to do, just that one little

thing, dependent on the condition of my body? No. Dependent on the description of the body? No. Depending on all the different things I like about my body? No. Just my body, walking, as I say, getting up, washing dishes. Nothing else. Just to see it. But that is exactly the objectivity which is required, because that process eliminates my mind and it eliminates my feeling. It eliminates my mind by using that what is not used now, for that purpose. So all the rigamarole of my thought processes can stay home. And it eliminates my feeling because I wish only one thing - the continuation of that process. So you see, the feeling is not even there. It is immediately consumed in the process itself. It becomes part of it, but otherwise, the feeling of how I like it and all the different descriptions within my feeling - they don't exist anymore in my attempt to Work. But what do I need for it? A little part of my brain that has this capacity of observing, and that is my 'II when I want to crystalize it out.

When I take the method and I wish to understand it better, that is, it's hot too abstract in just describing a method, I say for the time being, I will say, this 'I' becomes an entity, exactly the same as when I have a concept of God. And I don't know what God is, spiritually of certain dimensions, of a certain description. And I simply, for the sake of my own mind,-my mind which is so feeble in understanding - I create an image and I say that is God, sitting on the throne, and I use that image for Jesus Christ. I use it for messengers like the Buddha, although they are personified in certain persons, God isn't, and I still will adhere, for quite some time, in describing Him and talking about Him as father, as benevolent, as having properties which belong also to me, because I cannot describe it in

terms of infinity. And so it is justified to simply say 'I' in that beginning as an entity. But afterwards, the method itself will take the place of 'I', provided you keep the properties of the method, provided you remember yourself as a capital 'S' which is pure, not encumbered by interpretations, no descriptions of that Self. That Self which is purer than snow.

And so I would like these meetings, which you have, valuable as they are, to stick to the principle of considerations of Work, to the best of your knowledge describing it, and exchanging with others what they understand by Work or an 'I' or what they have been doing regarding their attempts and efforts and always leading to, I call it, knowledge of oneself, which is after all the fact of existence. That's all. When I say I am alive, I describe my state as existing in a certain way of aliveness. I emphasize my life . I don't even say I am alive and then describe the smile on my face. It's not necessary. Aliveness is enough. So is awareness. It doesn't require any further description.

So when we talk about Work, you must talk about your efforts. And the result, I say, is a recognition of yourself existing. And if Work is correctly done, that existence is pure when observed. Try to see that. From the standpoint of 'I', the existence is pure because it recognizes life. From the standpoint of yourself, you remain unconscious and quite definitely impure. But from the standpoint again of 'I', impurity in the object does not matter, provided your life is pure. And so the attempt of an unconscious being is to understand one's life as purity, existing if possible without form, but allowing for a little while, certain forms, but existing. And now I say to myself: My life, I wished it could exist as the voice of God.

And then I can Work.

We drink to Gurdjieff as a person who understood esoteric knowledge and was able to give it in a form understandable to us Westerners, in our civilization; and being able to put it in such a way that it became palatable; and also that there was a quality in that truth which made one ask for more.

To Gurdjieff.

All right.

SUNDAY LUNCH

Ed Luttrop: (I can (?)) get a trumpet.

Mr. Nyland.

MR. NYLAND: A what?

Ed: A trumpet.

MR. NYLAND: Yes.

Ed: With a drum.

MR. NYLAND: Yah, we ought to hire Lowell Thomas - toot, toot, toot, toot, toot. (Laughter)

So now, don't let's have any more silence than we have to . I hope you got something out of last evening. It is not philosophy. It was practical application of Work itself, with an explanation. You must understand this question of philosophy. It is not when you talk for yourself about Work. You can philosophize when you sit in front of your own fireplace and when you want to become clear about what is what and maybe even write things down. You can sit at your desk and make notes. When you philosophize by looking at different concepts from different angles. That is your own domain and

you're entitled to spend as much time as you require, because some people are philosophically inclined and they have to have that kind of clarity in their mind before they actually can do something with Work itself. When that is not clear at all, then of course they want to work it out until it becomes clear. The only difficulty is that sometimes you philosophize too much because you fall asleep at that kind of thing. And when Work is really very simple, the philosophy need be--only be very short. Then you must Work. Then you have more philosophy. Then you sit down again and consider what was the result of your attempt. You're entitled to think about that. You must constantly use your mind and your feeling for the purpose of clarification.

So now when you come to a group, you can talk about what you have done, but you must never forget that your philosophy is your own. It is not immediately interesting to others. They look more and more for results you have obtained. If they then become interested in your philosophy, then you can explain it. But it's not necessary to talk about your own process of thinking and feeling, because each person has his own. And they can be stimulated if you make it concise, but if you make it too long in philosophy, for yourself trying to explain what you have done for your own sake and you repeat it to others, it doesn't have that kind of a purpose anymore. The philosophy is only good for yourself. So your philosophy may not be the philosophy of someone else. And I think if you keep that in mind, you will be able to have self-confidence for your own wish to think and feel about Work, and that that what is really of interest to the different people in a group, is the result you have reached. Then if there is further interest, they will ask you:

How did you get there? Then you can tell, but don't start from the beginning and ~~then~~ end up with a little bit of a result, When it takes too long. First, I would almost say, the synopsis. You know how one writes a report: A report many times is too long, but you have to do it because details have to be given, of how you reached conclusions. But in the beginning, there is a summary, and the summary contains the result and if you want to know how, then you have to read the detail. The headlines in a newspaper is exactly the same. You don't have to have time to read the article, but the headline may indicate what is reached or what they have been talking about and maybe you are interested. If you're not, ~~then~~ of course you don't read what is written.

It is that way in a group, And you bring the level of a group much higher by putting it on that kind of a level of your being. Again, this question of being is not always understood. Each person has a being at a certain level, regardless of his unconscious or conscious states. How a being is brought up a little higher depends on a certain determination for the wish to become more whole regarding the three centers which are functioning. The more desire there is of an understanding between the centers themselves, the higher the level of your being will be. And the height of your being is determined by the percentage of unity among the three centers. The ultimate would be in that case, that the three centers are in unity and can function together. For that, of course, you have to understand that in an ordinary condition of unconsciousness, your centers are also united, more or less, for the sake of the kind of work you are doing, But they are not united in any form of fusion or the possibility of even understanding each other. They just happen to be together at that time, and if anything happens, the next moment they happen to fight with each other. Naturally, when that possibility still exists,

the level of your being is low. Your being is not determined by one center only. It is by the totality of your personality.

Now the question that is very important in the relationships of centers, is that when gradually they start to understand each other, they are willing to give up or give in, in certain cases, in order to let the other function. There is a possibility that the mind realizes that the feeling knows a little more by intuition, and allows then that feeling to predominate and the mind takes a back seat. And at other times, it may be the other way around. And there are types who don't want to think or feel, and who want just to do things and rely on the behavior of their physical body. All kind of combinations are possible, but there is a certain form of relationship which is not very much fused; let's say, they don't shake hands, but they allow each other - that is, the three centers - to work together for an aim. The more there is unity of an understanding of each center by any other one of the two, the more chance there is of really making a partnerhsip. And the partnership indicates then that there is much less energy lost by the continuation of each center functioning separately. And this is the reason why it is necessary to understand the level of the being, because the higher the level can be, the more efficient the machinery is running, the less loss and less wish for laziness. Because laziness comes in many times because one or two of the centers are not actively engaged in the other. And sometimes they become predominate so that then they oppose the activity of the third center. It doesn't matter which center that happens to be. And the solution for laziness is to get busy with more than one center. If the level of being is raised, there is a point of such cooperation between the three centers. And now you must look at it as a possibility for further growth in the direction we talk about when the centers start to develop into bodies. Whenever there

is more of a center as a body, there is more chance of an understanding. And when these three body's centers, not becoming perfect, but having within them a certain aim, it is easier understood between them what the aim is for wanting to cooperate. The higher you can bring this kind of a cooperation, the higher the level of your being will be. And the ultimate aim is really that the three can work together at any one time. That is a beautiful state. It is a state of equilibrium between centers. Also it is a state of acceptance of each center for what they are, and it is also a state in which there is simultaneity of Working. And so the three different requirements again are fulfilled. We simply say that at that time, when the three centers are functioning that way, they are very close to the line which separates unconsciousness from the conscious state. And it is at that point of the line where they can operate. And then there is a very interesting phenomenon that can take place. At the certain point, dependent on certain conditions, I say many times of temperature and pressure, that is the conditions which allow for the occurance of a chemical reaction - I talked about that last night in connection with catalysts. More and more you have to see that many of these activities are simply chemical reactions of certain kinds. And therefore this question of an equilibrium between the three centers, starts to depend on the possibility of fusion.

Fusion is that the centers start to recognize each other, that they make allowance for that what they are doing. And then they feel that that if they could join, they could do that work better. So the accent is not on themselves. It is on the aim which each one is interested in and it is for the sake of the aim that they wish to fuse, not for their own aggrandizement or vanity. In that fusion, they lose themselves, but the aim becomes closer and closer and is then the reality for them in which the three centers have

simply lost themselves, but dependent on a temperature and pressure which are the general conditions of a man under which he lives as a result of pressures of ordinary life or the condition of his blood and feverishly interested or be cold-blooded, that is, dependent on his wish to live. That what is then the unity as a result of such fusion, can again divide into the three centers. This is a very fundamental aspect of the possibilities of how one should live. One lives as a unity at the level of being, the highest one can reach at the time when one happens to exist. The level can be raised as a result of further experience. But whenever it happens to exist, it can go forward in the direction for further self-development. It also can split up into the three components parts and then take on the activity necessary for anything that is lower than where they are. It's very interesting to see that because then any one of the three centers is willing, because of the mutual aim, to see what has brought them all to that aim, and then begin to function in quite a different way. It is one way of looking at participation.

Participation takes place in the unconscious world. But it is the introduction of something that is conscious, that then changes this condition of the unconscious. In this way, the three centers, having been united in fusion, remember that they have had an experience of that unity, and they have tasted of a different kind of substance which exists above the line. When they return to ordinary life and have to do what is usually done in unconsciousness, they remember where they came from and that becomes apparent in the way they then act.

You see how a man has to change. He Works on himself. He tries to find out an aim for him, how he can reach it and how he should strive towards it. When that becomes apparent and he is fulfilling that kind of a task, when he is completely, I call it spiritued by the knowledge of an aim to

to be reached and a good reason why it should be reached, then he has within him the possibility of seeing himself. Seeing himself as he might become, he is reminded of that what he was. And then returning again and again to ordinary life, he will constantly remember his aim, but he will find in his unconsciousness, the different remnants which were there at birth. And so the life of a man, when he wants to continue in that direction, becomes more and more an entity. He remains where he is, but he connects then this aim ultimately with that what was his beginning, as far as his own consciousness is concerned. It does not take in different lifetimes, although the same principle of reasoning applies also to the different forms of life which in the different reincarnations form the change for the existence totally of a person. But we have enough in consideration of this what is our life on this Earth, and for us to have an aim, the three centers ought to be unifed regarding that. This takes time because many things in which the centers have crystallized have to be undone, separately from each other. First the separation of themselves which unconsciously has taken place, but then learning for each center, as it were, to stand on its own feet. And then the development of such a center to undo what have been the influences of an unconscious nature and purifying the centers so that then, in the recognition of the purity, they find the unity of their aim.

Now it sounds like philosophy. It isn't. If you remember this afternoon and you work that way, you see your three centers. They are all functioning. Unify them with your wish to become a man. That will help you. And I hope you can understand it, that that is applied philosophy. It makes it real for a person, of the fundamentals, that what are principles and that what will become an expression of a manifestation.

The same reasoning for birthdays, for a year. You connect the past, on your birthday, with that what you wish for the future. And you have a full

year to become acquainted with that kind of an xpxx aspect of your life. I wish that, I wish it for all of us/ to have that clarity of view and really such desire to grow up in that direction. And maybe the Barn can help you.

We're almost at the end?

Bob: Yes.

MR. NYLAND: Yah. xhx And here we are.

To Gurdjieff.

(Whispering:) And to you. And x for you also,

And,Peter, can you play a little?

END TAPE

Transcribed: Lenore Beach
1st Proof: Jan Gibson
2nd Proof: Mollie Wolfe
3rd Proof:
Final Proof:
Final Typpe: